

The Innocent
VINDICATED
FROM THE
Falshoods & Slanders
Of Certain
Certificates

Sent from *America* on behalf of *Samuell*
Fenings, and made publick by *J. P.*
in *Old England*.

By *Daniel Leeds*.

He that biderh Hatred with Lying Lips, and he
that uttereth a Slander is a Fool, Prov. 10.
18.

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Through my Not be fallen in a Scribbling
 Contentious Age, which makes many
 things of weight and substance slight-
 ed, (which was ready to deter me from writ-
 ing), yet I find it my Duty, according to my
 capacity, to detect Falshoods and Slanders
 covered with a profession of Truth, of which
 sort, the Book of Certificates published by *John*
Pennington, is plentifully stored. But 'tis not my
 intent to make Reply to the particular Accu-
 sations the said *Pennington* brings against *G. K.*, he
 being more capable to answer himself, if he
 thinks it worth his while to waste Ink & Paper
 about it; for truly I think the world would have
 wanted matter to make up his Book, if he had
 not repeated the same things over & over again,
 and his being so hard put to his wits to revile
G. K. (not daring to accuse him in Doctrine,
 tho' there lies the main pitch) that the chief
 part of what he writes against *G. K.* takes up
 of *S. Jennings* Book, who is *G. K.*'s adversary, con-
 cluding (I conceive) that because his brother *S.*
Jennings alledged this, that and t'other thing a-
 gainst *G. K.* that therefore it must needs be in-
 fallibly true, and that must be a sufficient proof
 against *G. K.* in time of need; and while he
 blames *G. K.* for unfair managing Controversie,
 he cannot see how unfair himself is in this; and
 in several other things, both falsly asserting and
 misrepresenting *G. K.*'s words: But the morn-
 ing

ing of the great discovering Day is dawning wherein all shall be laid open, and no man shall hinder it.

But to the Certificates my intent is to speak, & chiefly to that sent from a Monthly Meeting at *Burlington* the 6th of *m*. 1684. which comprehends most of the rest, I shall first show how it was obtained (as I had it as well from some that signed it, as from others which refused to sign it) and next, I shall show how it is stuff full of Lyes and Slanders, that the impartial Reader may see how they fly to Lyes for a Refuge, and to Slanders for Revenge.

When News came from *England* that *S. Jennings* was beaten in *London*, by reason of his & his Brethrens Actions at *Philadelphia* coming out in print; *Ann*, the Wife of *S. J.* made application first to some Members of *Chesterfield* Meeting, & obtained a Certificate to relieve her Husband in that distress, for which I blame her not. Then *J. Wilsford* and *Fr. Devonport*, two of that Meeting, came to the Meeting at *Burlington*, to propagate the business there. And having framed a Certificate, it was read in the Meeting, and some readily signed it, but some others, (more willing to see with their own Eyes) made some scruple; and one or two, it seems, questioned the truth of what was written about *D. Leeds*, which scruple *Fr. Devonport* took off, by saying, That he had heard *D. Leeds* say, That he hath not had Unity with the Quakers since he came into the *Country* [which is a Lye, as shall be shewn anon].

Others

Others refused wholly to set hand to it, and shewed their Reasons, which I could insert, but for brevity's sake omit; at last it appeared one third of the Meeting did not sign to it, which look't a little odd to those that had signed it; whereupon they resolved upon this Expedient, viz. to write it over again, and for one man to sign it in the Name of the Meeting, and so bring in all those to be guilty of signing, that had refused [*A notable way to force a Unity*] and for this purpose they made use of *James Marshall*; that it might look with a fairer face, and laid aside their Clerk (for that time) because (as *J. Walsford* said) *he was given to drinking and Company keeping*. But the Certificate being completed, *F. Devonport* hastened with it next morning down the River, to send it for *England*, where being printed, and returned hither again, is now come under consideration; which before they endeavoured to prevent me and others of: For, I having an account, as aforesaid, went to their next Monthly Meeting for a Copy of the Judgment they had drawn up against me, and sent to *England*, wherein (I told them) I understood I was defamed. They answered, *I say I had not defamed me, nor wrote any untruth of me*. To which I replied, *If you have not wronged me, I hope you will be the more willing to do me justice, in granting me a Copy; I'll pay for the writing of it, &c.* These and many more words passed, but at last the resolve was [having none of their Ministers there] *That I could have no answer till next Meeting.*

ring. I went again next Meeting, but no Copy could I obtain, & J. Wilsford gave me an answer in these words, viz. 'G. Keith, and a Company of you have printed and exposed us so shamefully to the World, until you condemn that, thou shalt have no Copy by my Consent. To which I replied, People, behold your Preacher! he preacher, Revenge is his Christian Doctrine, he will not do Justice, because others have done unjustly, as he alledges. With that, two of the Meeting rose up, and faced me with a fierce Countenance, mixt part with Revenge, and part with Scorn, uttering bitter words, and one of them I remember rendered me a Jesuite. And this was all the Justice I could obtain from them.

But the Certificate being printed in England, as aforesaid, and returned to America having missed the hands of S. Jennings, so that he could not keep them up from the Persons concerned, as he did his own Lying Book, called, *The state of the Case, &c.*) 'one of these Books of Certificates is come to my hands.' And the first thing I saw is, *They alledge Peter Bos's makes a great Noise with his Queries & Witnesses to prove them.* To which I say, The Noise was so little, before S. Jennings arrested him (& so made the Noise himself, that very few of that Meeting heard it, much less in other parts; and although they resent it so heinous a Crime in P. Bos's for querying with S. J. whether those Reports were true, or not, yet we see the twelve men of the Jury (tho' 8 of them his own Brethren) could not find in so much as

a Slander, so little was the wrong done by P. B. & had it not been for a Law made by a pattern from New-England (as VV. Byles told me) that makes it finable to speak slightly of Magistrates, the Jury must have cleared P. Bos in the case. And then what become of this heinous Crime of *murdering a mans Reputation*, as S. J. calls it?

2dly, They accuse P. Bos of prejudice against S. J. ever since the Meeting gave Judgment against him in the case of a difference between him and his Neighbour.

A J. As to the Meeting giving Judgment against P. B. I know to be false, being present at the Meeting when the thing was debated; but if his Enemies since have got a Judgment into the Meeting Book about that difference, be it to them that did it.

3dly, They alledge, he flattered, perswaded & queried with People, to make up those bundles of stuff, meaning the Queries. But I believe this is not true, for these Reasons, 1st. P. Bos is known to all that know him, to be no flatterer, but a man plain and blunt, and truly for this reason I find my self the more concerned in his Vindication, because I even hated flattery. 2dly, There was no need of his flattering or perswading; for 'tis known to all the Meetings, and all heretobes, that most of those Reports concerning S. Jennings were frequent about the Country long before P. B. queried concerning the truth of them.

ably, They accuse P. B. of being *rude, wicked and cruel to his Maid-servant, because he could not obtain his Will.* This must needs be a base Slander at least; for, 1st, they insinuate hereby, as if he would have lain with her; which tho' 'twas said, she had reported some such thing, yet being examined, news was brought that she deny'd it: And I remember that I then took it as the general sence of the Meeting, that she endeavour'd to make her Master weary of her, to be set free, or change her service; a thing very desirable to most that come Servants from *England* to these parts. 2^{dly}, They do not in the least declare wherein he was *rude, wicked & cruel*, as they ought to have done, if they had been just to him: They say in their *Chesterfield Certificate*, That their well-beloved Brother S. J. was just to all men; Why then are they not just to P. Bosc, and tell wherein he was *rude, wicked & cruel*, and yet S. Jennings be just to all, though it appears by their own Certificates to clear him, That he beat a Man-Servant till he broke a Ear, and smit a Maid-Servant in her Bed, see p. 32 & 42. I could wish this be just in S. Jennings, as they say, he was just to all, p. 19. and yet be *rude, wicked & cruel* in P. Bosc in beating his Maid. If he did so. Reader, pray consider from what Fountain this *Burlington Certificate* spring. Well might a third part of the Meeting refuse to sign it.

And lastly, To render him yet more Odious, if possible, they say, *If Friends and sober People*

did but know how reproachful his Life and Conversation has been amongst us, &c.

Now I demand of these Enemies of *P. Bos*, to show wherein his Life and Conversation is so reproachful: Is he a Blasphemer, or Thief, or Knave, or Whoremonger, or Adulterer? Is he a Drunkard, an Extortioner, a Lascivious or a Proud Person? Nay, is he a quarrellous or ill Neighbour? Next time you print pray be so just to tell us, and the world wherein his Conversation is so reproachful. But herein you manifest (to the judicious) your Spirit of Prejudice and Revenge; for (it seems) 'tis sufficient for you to call a man *wicked*, and of a *reproachful Life*, and leave it to others to show wherein he is so. We are informed, and that by one of your own friends of the Ministry, which came lately out of England; That *S. J.* when last he was in England, made search and enquiry of *P. B's* Conversation while he dwelt in England, and doubt not but if he had found anything against him, it would freely have come forth in print. But finding not particular matters against him in England nor America, they'll venture to brand him for a Person of a *reproachful Life*: The *Burton* Certificate says it, and therefore it must be so. Now I would have none to think that I justify *P. Bos* as a man free from failings, no more than my self, *S. Jennings*, &c. for they have little cause, if rightly considered, to weigh one against another, being all of one lump of Corruption, and the Grave will soon equal

us all ; but for a [*pretended*] whole Meeting to grate so upon a Man in print, endeavouring to destroy his Reputation, as a Man, without declaring matter of Fact, is so far short of common humanity, that it is intollerably abusive ; and to do him the same justice they did me, in denying him a Copy when demanded.

The next thing in course is about S. J.'s riding a Horse-race with J. Slocum, and being drunk. Now, this I say, I do not believe S. J. will be drunk ; for I know he has a stronger Head to bear drink, than to be disguised by it, unless by chance. And if S. J. be wronged in this case, who is to blame ? not P. Boss, but W. Biddleman. for I know several Persons that I can give credit to, that affirm, they had that report from W. B.'s own Mouth ; therefore let the fault be laid upon the right Horse. But one thing, by the way, I have been credibly informed ; that some or one of S. J.'s Friends went with J. Slocum before a Magistrate in East-Jersey, to get him declare the truth of the matter upon his Attestation, but the Magistrate refused to attest J. Slocum, alledging, it was probable he might be drunk also. Now if this be true, I account it great discretion in the Magistrate.

At last, They say, the third Query is proved a Lye, by a Certificate from the Person concerned, and this is my Neighbour John Anderson, poor man ! I am really sorry for him, because I think it means no body harm ; but to say, by what instruments or means he was so weak to be drawn

drawn by, to deny the truth, and give under his hand, that he had no right to Land there, I shall omit at this time; but this I must say, that all or most of his Neighbours know, that he then declared, that he had a right to the Land, and that S. J. had surveyed it from him, and was in an extream passion about it, as soon as he heard of it; and I having been the former Surveyor, he came to me to ease himself, expecting I could help him; knowing that I knew his right there, he having before told me of his intention about taking it up; but I let him know it was out of my power to do any thing in that kind, being out of Office; but he expected himself in great trouble about it, to me and my Wife, calling the Surveyor *Knave*, and said, *I pray God keep me in my right Senses, S. Jennings has done right Taylor-like, that takes a piece of one mans Garment, and a piece of anothers, to make one for himself; for I hear (said he) he has surveyed Matthews Meadow too; These were his words, with many more, not only to me and my Wife, but to several others at other times and places. So that the Reader, may very well see, that Peter Bosh is not the Liar or raiser of that Report. And if the rest of the Certificate signers have done like my Neighbour Adam, they have made a poor hand on't, that after many years feeding upon Sermons from Meeting to Meeting, they at last are left to hunger to eat their own words; but tis no wonder, for their Ministers have done it also, so our certain know-*

ledge. And tho' many People know not how to judge, or what to believe, as to these things, yet surely they are not hid from Almighty God, who will judge righteously.

3dly, To the fourth Query, they say, *That that Witness has for many Years been a prejudiced Person, and declared he hath not had unity with the Quakers since he came into the Country.*

Now Observe, They do not in the least mention wherein the Evidence I have given may be suspected [*its enough belike they say it*] and yet to invalidate my Evidence, they insinuate to the world in print, That my evidence is not to be taken notice of, because (they say) *I am prejudiced*; which is an indirect declaring me *perjured*, because what I there evidenced, was upon my solemn Attestation before Authority: I am apt to believe that if such a man as S. J. had the like thing as this against me, he might improve it to my cost. Does not such actions as these render their Meeting; rather Seditious than Religious, thus to meet together to defame men in print, by rendering them unfit to give Evidence, without having matter of Fact to charge them with, muchless to prove against them?

But as to the Charge it self, *That I am prejudiced*, I do not only hope it is not true, but have and do pray to God that it may not be true, however, I believe my self to be at least as clear as those that affirm it of me. But that *I have declared my self to have no Unity with the Quakers*

Quakers since I came into the Country, I know to be a Lye; and in short I'll declare the matter from which *Francis Devenport* draws that Consequence, viz. after I had been four years in the Country, I was at a Monthly Meeting at the House of *John Woolstone* in *Burlington*, where the Meeting seemed in two parties, *W. Peasby*, *W. Cooper*, and others contending violently against *T. Olive*, &c. about the way or method of exhorting Offenders, & I perfectly remember *T. Olive*'s words were these, *If any one have it in their heart from the Lord to go to an Offender, let them go in Gods Name, I am one with them; but for the Meeting to send Persons, I am against:* This passage I once told *F. Devenport* accidentally, and withal told him, *I was one with T. O. in that thing*, and am still of the same mind; and this thing *F. Devenport* hath kept, it seems, as a Weapon under his smooth Coat, near ten Years, to strike me with at this opportunity. So here the Reader may see where their Unity stands. Yet as I know no Disunity I had with the Quakers till then, so unless he can prove *T. Olive*, and those of his side then [viz. *D. W. J. W.* and others] no Quakers; he cannot say but I had Unity with *T. Olive* was a man whom I always loved, and have oft said, That 'twas my belief no man had better kept his Integrity that came into these parts, than *T. O.* had done; and do believe the Quakers and he had Unity, notwithstanding his dissent from some in that point. * And therefore *F. Devenport* ought

ought not to have let prejudice so rule his Reason as to have witnessed to a Lie against me, upon this Consequence. But I suppose *F. D.'s* word will pass amongst more than mine; *Solomon* saith, *Favour is not to men of Knowledge.* And *F. D.* in one main point declares himself true to his Brethren, and therefore must needs merit their Unity, viz. to hide his Religion under a Bushel as long as he lives; for he has declared, *That no man shall know his Faith, but by his Works;* so that the Pharisees of Old may stand in competition with him, for they were very just men, as to the outward. And thus he can at once kick the Command of the Apostle out at the Church Door, viz. 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

And as to *S. Jennings* surveying of *R. Matthews Meadow*, his answer to it, in Book, called, *state of the case, &c.* he has both abused me and his own knowledge, in calling what I evidenced, *An idle story*, and yet neither does nor can say, the story is not true; and how can that which is true, be idle? for the substance of what I declare upon my Attestation, is, *That he surveyed that Meadow (by Simon Charles)* which is not denied, but owned by him; in short, the judicious Reader may easily see, that *S. Jennings* his Answer is only a crafty Shuffie, even such as a plain honest Quaker would blush at; for I appeal to

to S. J. himself, That suppose the survey of his own Meadow (which lies off from his Plantation too) were by a mistake or neglect (in the Recorder) wrong or short recorded, whether he would not count it unjust in any that should take that advantage to take away his Meadow, and thereby ruin his Plantation? Here lies plain honesty of the case.

And whereas S. J. tells *Elias Far*, in his Letter printed with the Certificates, *That all the Meadow was not pretended to be for Matthews.* But I say, that's a mistake, at least, in S. J. for there was no more Meadow in that place, but what was surveyed and recorded to *Matthews* seven years before, which Meadow terminated in a small run of water at the lower end, where grew some Bushes, and there's a markt Tree or two still to be seen, only the Bushes being burnt root and branch, it shews like Meadow further; but the number of Acres would have determined the matter, which was to be 25. our Law allowing so much to 500 Acres of Land. And this was all that was wanting in the wording the survey, which if that had been, (which it seems was by some means omitted) the survey had been perfect. And therefore if it be printed over never so often, *Sam. Jennings* is to blame for meddling with that Meadow, especially the Owner being absent, and also, inasmuch as I told him how the case stood, shewed him the Meadow, and also a Copy of the Record, when he was about to survey said Meadow, and would have dis-

swaded

swaded him from it, as he knows. *But to return to the matter.

In the *Burlington Certificate* they tell of a Warrant they have by them, insinuating as if *J. Skeen* took a course at Law with *S. Jennings*, for saying, *Tbou pitiful Whip-jack, I despise thee*; or that is the thing cited in the Book of the Tryals, pag. 30. which we say is false; and therefore if they look again, they'll find it their mistake, nay, a sly insinuation to make the VVorld believe that *J. S.* took a course at Law *S. J.* for calling him *Ill Names*. VVe grant there was a VVarrant written, but 'twas about their difference concerning the Road to *Burlington*; when they were stoppt, and there had like to have been Mischief done; and I heard the VVarrant was never executed; but this was for Actions and Threats, as being *Unhorsed*, and the like, and it was not *J. Skeen*, but his VVife that complained, being filled with fear of Mischief, *S. Jennings* having ordered his Son and Servants to stop any of *J. Skeens* family coming that way, (and that he himself would Unhorse them, if he met him, viz. *J. S.*) and had endeavoured it with Forks, &c. and broke the Bottles of Rum that *J. S.*'s Son was carrying to the Reapers: & 'tis to be noted also, That some of that Meeting were greatly dissatisfied with *S. Jennings* behaviour in that affair, and resolved to bring it up in the Meeting, before *S. J.* removed to *Philadelphia*; but when the time came, his greatness was such as they had not courage to do it. But

to say, their *differences* were quickly ended, is but daubing; for I know that at the next Monthly Meeting after J. S's Death, some of S. J's Friends were for putting the matter on against the Widdow, and I well remember one in the Meeting answered, *Let the Widdow alone, poor Woman, she hath Exercise enough for the loss of her Husband;* and so that matter was no more meddled with. And if they mean it was quickly ended, because it could be continued no longer, by reason of J. S's Death, I suppose they are in the right.

And whereas they tell of *Henry Beck* and *J. Smith*, two of the Evidences, getting young WWomen with Child, they ought also to have been just to these men, and let the world know that the Young WWomen were their espoused WIVES, that they got with Child: They still are wanting in that excellent Virtue which they say *S. Jennings* hath, *To be just to all men;* for they have not been just to these two, but do, as much as in them lies, to defame well-meaning men, and render them Odious: what though they were overtaken with that Infirmity in their Youth, must they therefore be rendered to the World in print, as unfit for Evidences, when neither the Law of God nor Man does now condemn them: Surely if *Sam. Jennings* be just to all men, as they say, needs no such Rubbish to defend him.

Again, they say of *J. Bainbridge*, *That he has been a Drunkard, Fighter, Quarreller, Rude and Wicked.*

Wicked. I say, I know not but the Man has been so; and if he re-mended now, does that offend them? pray which of us have not been wicked in one respect or other? but it seems their business is not encourage men in turning from evil, but to render them Odious for the evil they have done: O! what a woful case are we in, if God should deal so by us! Now Jo. Bainbridge denys that ever he called his Mother Jezabel, as they affirm, and says, They cannot prove it, they have belyd him in that; and that his Mother left the Country, and went to England for such behaviour in him, is utterly false.

Then as what is said of James Silver, in the Certificate they declare, that he said, *it was extorted from him*, (meaning his Evidence in the Book of the Tryals) *never thinking it should be put in print.* These last words, (*never thinking it should be put in print*: he owns he said; but says, the other is false, he never said it was extorted from him; for he says, That when they asked him concerning the Truth of what he declared, his answer was, *Ay, it is all true, and a great deal more; but he did not think when he spoke it, that it should have been printed, he was sorry for that.* And that it is true that he gave them that answer, the best Friend of mine going by the House of P. G. in Burlington, heard him speak the same words to those that were interrogating him, who told it to me the same day; and therefore I am fully perswaded of that being another Falshood; also, I believe the man knew

not the meaning of the word *extort*. And altho' *Benj. Moore* calls it a great Lye in that *Ja. Silver* says, *his Master Jennings took him by the Throat*, yet to my knowledge *Benjamin* himself has formerly declared such like words, as that *his Master griped him by the Collar*, and other Complaints he has made, which I have met with at Neighbours Houses. But one thing I observed, which in the defence of *Ja. Silver* I shall relate, viz. That on a time when *S. Jennings* was going to *England*, the said *B. M.* came to his House to make up some Accounts with him, or the like, and I saw *S. J.* give his old servant *Benjamin* a very good Leather Garment or two, and 'tis observable, that *B. Moore* never after that hath been heard to give his Master a hard word, for which I do not blame him; but truly when men say and unsay, and so make mischief among their Neighbours, I judge them to blame for that; for I take it to be an argument of being void of Conscience.

Lastly, I find among the Certificates, That *Benj. More, jun.* charges *Joh. Silver* and *J. Smith* of stealing Oats, Powder, Shot, Wool, Eggs, and the like; but I leave them to answer for themselves, that are defamed by it; for I judge it a *Defamation*, if true, because 'tis divulged many years out of time; and tho' it be like the bundles of stuff in the rest of the Certificates, yet I should be loath any man should have the like advantage against me, as they have against the said *B. M.* if he dare own it especially, un-

Iels I had potent partial Friends, but 'tis enough for me to have such Enemies.

By this time I hope my old Friends will no more judge others for making up bundles of stuff, and raking up Dirt; for if they do, they certainly condemn themselves, as much as ever men did, as he that reads impartially must acknowledge. And I desire they would take notice of this, That I have not used that method against them [*but what a Defender cannot avoid*] to rake up what failings I could against them, 'tis not my way, I scorn it; I know we are all subject to weaknesses of the flesh, so that I have not been curious (since I had the understanding of a man) about *Tythe, Mint, Annis & Cummin*, on the skirts of Religion, and therefore have been judged by some, a loose Person; but 'tis the weightier matters of Religion that I have been and am concerned for, and chiefly the Faith and Merits of our *Lord Jesus of Nazareth*, so that when I hear him denied, slighted or undervalued, then a Zeal arises in me, and I cannot be silent; I mean, that Jesus for whom the holy Apostles and blessed Martyrs suffered; they did not suffer for owning, or denying the Light within them (which yet is a Leader unto him) but they suffered for professing him that was born of the *Virgin Mary* to be Christ the Son of God, even that same Jesus whom the *Jews* slew and hanged on a Tree (and they could not lay nor hang the Light there) yea, the very same that they slew and hanged on a Tree, that

God

God hath now exalted : it was he they suffered for, and 'tis he that I hope for Salvation by, and pray that he will enable me to obey his Precepts.

D. L.

A Postscript by another Hand.

WHat it not but that I know how to spend my precious Time better, could fill a volume to shew the Persecutions and Falshoods of *Sam Jennings*, *Thomas Elwood* and *J. Penington*, in their late Pamphlets against *G. Keith*, &c. but there being some Reply made to the two first by *G. K.* and the Love shewt answer to the latter, I shall at present only detect two or three Falshoods in *S. J.*'s book, called, *The state of the case*, &c. and so conclude.

In the first place I observe, that both *Sam. Jennings*, *Thomas Elwood* and *John Penington* being hard belet to clear their Friends from the Errors charged and proved against them, they endeavour to invalidate the Evidence of honest men, *S. J.* p. 7. says, *These two Witnesses were much at the Devotion of G. K. & his creatures to use as he pleased.* Which I charge upon *Sam. Jennings* as a wicked Lye, and demand of him to shew wherein these two Witnesses were *G. K.*'s Creatures, to used as he pleased.

In the next place I find his Brother *Elwood* to follow his steps, and in his book called, *A further discovery*, p. 25. says, *Those 2 Witnesses, who were both known to be strong in party with G. K. and great Adversaries to W. S.* But I would ask T. E. now he knows they were strong in party with G. K. ? and wherein it appeared they were great Adversaries to W. S. ? Had there then been any difference, controverſie or party taking, whereby these Witnesses had shown themselves strong in party with G. K. and great Adversaries to W. Stockdale ? I say, Nay, and T. E. has therein uttered a great Falſhood. And I adviſe him to ſee time to have more ground for what he asserts than S. J. bare ſay-to. But this way I find they take to discredit G. K's evidences: its a new trick they have found out (and, true or falſe, will be believed by ſome) for nothing was alledged againſt them at the time they gave evidence, but on the contrary *T. Loyd* ſaid then, of one of them, *he might be counted among the Elders, &c.* But he not running with the ſtream, his Veracity now muſt be queſtioned concerning what he did evidence four years ago.

They having thus endeavoured by Lyes and Falſhoods to discredit G. K's evidences, let's hear how S. J. multiplies the Evidences againſt G. K. viz. *T. Fitzwater* having charged G. K. with *denying the ſufficiency of the Light*, he brings only *W. Stockdale* as an evidence to prove it, but *Sam. Jennings* in his ſtate of the caſe, p. 3. ſays, *T. Fitzwater* brought *W. Stockdale* & *W. Mearns*

to evidence to the truth of his charge. But as we know *T. F.* never pretended to bring *W. Aleaning* as an evidence, so ~~nor is there~~ any such person in these parts, therefore forgery in *S. J.* to make two where there's but one.

Then again, whereas *G. K.* had occasionally related how *S. J.* in a Monthly Meeting called one of his fellow Members *Non-sensical Puppy*, to wipe off this, he says, p. 41. when he met with it in print, he made enquiry, & heard it was spoken by *one T. Trejs*, *an odd sort of a singular man, &c.* But here it may be observed, That *S. J.* is not just in this Relation, for it was not by *T. Trejs*, but *R. Ward* also, that did then, and do now evidence to the truth thereof. But I suppose *S. J.* thought it best to mention but one evidence, that the matter related against him, might seem the more probable to be false. So where only *One* Evidence is brought against *G. K.* he'll forge another to make up two, that the charge against *G. K.* may seem true, as p. 3. but where *Two* evidences are against himself, he'll relate only *One* of them, to make the charge seem not true, see p. 41. Behold, ye Signers of *Chesterfield* Certificate, this is him ye call *your well-beloved Friend, who was just to all men!* will ye say he is just in this matter before related? I suppose not. Well might he be ashamed to let his Book go publickly abroad, here in *America*, where so many knew it to be made up chiefly of *Lyes, Perversions & Forgeries*, and therefore it was great Policy in him to keep

this

his books up, and not let one of them be seen by those that were abused therein. But now they are come to hand another way, & his Clamorous way of spreading them is to no purpose. And it now lies upon him to vindicate his said book, and make a just Reply to G.K's Answer to him: Some of the Persons abused by his Book, have demanded a publick Conference, where they offer to detect his Falshoods; but this I find he evades.

There is one passage more which I cannot well pass by without detecting the notorious Falshood thereof, and that is in pag. 24. of S. J's Book, where he intimates, That G.K. gratifies his hearers by telling them of a preaching Quaker in Maryland, *That got another mans Wife with Child, which they could not discern by the Light within: and of another being carried out of a Tavern house drunk.* I shall say no more in answer to these, but that we charge them on S. J. as notorious Falshoods, and denie the whole world to make good that ever G. K. uttered such expressions in his Preaching. And S. J. might be ashamed to fill his Book with such lying stuff. But T. Elwood has in great part followed S. J. foot-steps, and taken many things upon his credit, else surely he would not have uttered so many Falshoods and Perversions, which we think to detect shortly.

end of the fourth Century, and *Calvin*, that lived not till at least
fourteen hundred Years after the first Century, and they might be
mistaken in their thinking that baptizing of Infants was practised in
the first Century, as well as in other things they did too much take
upon trust; and suppose some still matters to be found in *Origine*,
concerning Infant baptism, yet that is not Church history, and so
contradicts not my Assertion; for *Origine* had some private Opinions
that were not generally received in the Church; beside that, writer
men than C. M. have thought, that *Kestinus*, *Origine's* interpreter,
hath inserted that of infant baptism, as well as some other things
into *Origine's* Works, that were not really his, and did not agree to
his Time; and *Erasmus*, in a better versed in Antiquity than either
C. M. or all his Brethren, hath plainly acknowledged, that *Reverend*
did take too much liberty in adding things of his own, as could be
easily proved; and according to the best Chronology, *Origine* and
Cyprian lived together, to wit, about the middle of the third Century.
St. Ambrose sheweth in his *de Sacramentis* *Chronologia*. And as for *Jerusalem*
Authority.

mention their visible Church, that doth not build really on Christ, but on a Profession of him, even by Cotton Mather's Confession, *That nothing is required to make up the Members of a visible Church, but a Profession of him, and of the true Religion*: But every judicious Person will say, it is one thing to profess Christ in words or show, and another thing really to build on Christ, that everlasting Rock; for by Christ's Doctrine, none buildeth on the Rock, which is Christ, but he that heareth Christ's Sayings, and doth them, and that is much more than barely to profess him. But yet I did not question, nor do, but that (according to my *Christian Charity*, moving me to to believe) divers among all sorts & Societies called *Christians in Christendom*, that hold the Fundamentals, as many do, do really build on Christ, the true Foundation; and because they do so, in due time, the Wood, Hay and Stubble of their Errors, in other things, while they build on the true Foundation, will be burnt up by the divine Fire of the living Word, and living Spirit of God in them; and their Lord Jesus Christ is mine, and mine is theirs, and I could be glad that I could entertain that Charity to C. M. but however, I have not that much

entertain that Charity to C. M. but however, I have not then much
aid me, calling them *Delusions of Satan*, yet because I judge he doth
it ignorantly, therefore his sin is pardonable, upon Repentance, which
I pray God may be given him, for that and all his hard Speeches, and
all other un-, before it be too late. But because he cannot fix his false
Charge upon me, of denying Christ, he essayeth (but with as ill
success) to fix it upon my Brethren, as dear *Isaac Pennington*, whom I
well knew to be a true Believer in the Lord Jesus Christ, and a true
lover of him, even the crucified Jesus, and whose Soul I believe is in
rest in Christ, in heavenly Glory. And as to his words, *We can never
see the Bodily Garment Christ, but that which appeared and dwelt in the
flesh*; it is ealie to put a fair and charitable construction on it, as well
as on Christs words, when he said, *He that hath seen me, hath seen the
Father*; and yet many saw Christ's Body of Flesh, that never saw the
Father: But to clear the thing, I. H. speaketh this in opposition to
Socinian, and others tinctured with *ocian Principles*, as if the Man-
hood of Christ, that was born of the Virgin, excluding the eternal
Word, was the only and whole Christ; whereas Christ was before
his

his Body of Flesh; therefore he is said to have come in the Flesh, and to have taken Flesh. And if we consider Christ, as he was before the World was, by whom all things were created, and in respect of his Godhead, the Body was not that, but the Garment of it, when he assumed it. But when we consider Christ as Man, as every other man hath both Soul & Body belonging to his essential Constitution, as Man, so had Christ, and still hath a most glorious Soul and Body; and we deny not, but according to Scripture stile, Christ's Manhood, yea, and his Body, is called Christ, as when the Scripture saith, that he was buried, nailed to the Cross, buffeted; and even his Body was and is a part of his Manhood, and his Soul the other and more noble part, most wonderfully and incomparably united with the Godhead, and most incomparably filled with all fullness of the Godhead, and of Grace and Truth, out of whose fullness we all receive, and Grace for Grace; and yet we do not judge that the Godhead is circumscribed within the Body of Christ; for the Godhead is *Omnipresent* as well as *Omnipotent* and *Omniscient*. And whereas he querieth, say-

ly well : *Omnipotent and Omniscent.* And whereas he querieth, lay-



Reader, for his Satisfaction, and my Satisfaction, but to read the
place that I cited, viz. cap. 32. n. 1. where they say expressly thus, *The
Bodies of men [after Death] return to Dust, and see Corruption, but
their Souls, which neither dye nor sleep, having an Immortal Subsistence,
immediately return to God, who gave them, the Souls of the Righteous
being THEN made perfect in Holiness, &c.* Where it is plain, that the
Adverb of Time [*Then*] refers to the words in the first line, viz.
After Death; yet, and as would seem then, when the Bodies return
to Dust, and see Corruption, that sometimes is a considerable time
after Death, where dead Bodies are Embalmed; but this last part
I suppose is an oversight in them. And seeing they plead for an for
term of Life, yet, to the last instant, what difference there is, that
they can make betwixt dying in their sins, and living in their sins for
Term of Life, is not intelligible; for in Scripture-phrase, *Not to
have Iniquity purged away till men dye, and so dye in Iniquity*, is all
one; for the instant of Death is quick as a Thought. That I said,
*Notoriously Scandalous Persons, Lyars, Deceivers, Drunkards, &c. are
qualified Members of your Church*; I said it, according to what I
found

Nay, by no means, as I have sufficiently formerly declared in my printed Books, and Testimonies on all occasions; for as the Body of the Head is of far more Dignity than the Body of the inferiour Members, and hath the Soul, or Spirit and Life of man otherwise dwelling in it than the inferiour Members, so much more the Soul and Body of Christ haile the eternal Word living and dwelling in the same, than any other, and that incomparably, as *Augustine* well demonstrateth, *lib. de agone Christiano, cap. 20.* thus concluding, *And therefore the Word doth not so aff. me that Man* (to wit, the Seed of *Abraham*) *as the rest of the Saints, but much more excellently, and sublimely; and God dwelleth in the Man Christ so, as there is no Mediator betwixt God and Christ, but God dwelleth in us, by and through Christ, our alone Mediator, and for his sake receiveth us to be so near unto him, that both the Father and the Son, and also the holy Spirit dwelleth in all the Saints, yet the manner of Union, called by some of the Antients the Hypostatical or Personal Union,) and manner of Inhabitation in the Marhood of Christ, is incomparable, and beyond all humane understanding; excelling the manner of Gods dwelling in all the Saints; wherefore the Man Christ only, and none other Man nor Creatur*